245
[247] Beyond this single farmer, the only attempts at cultivation I saw were a flower garden, maintained by the Paiute wife of a Woodfords Washo, and two small orchards. These last two efforts were made by men considered to be Washo, and consist of only a few trees which bear indifferently. I suspect that the Washo concern with trees, which is symbolized by a deep interest in pinyon pines and other fruit-bearing plants, might be directed toward a program of orchard culture.

[427] The Washo "Tribal Ranch," part of the Dresslerville community located in the bottoms along the Curom River, has never been operated successfully either by individual Washo or as a cooperative, and has for a number of years been leased by white tenants.

231 The dog, owned aboriginally, is ubiquitous in Washo settlements. Whatever distinctive features the pre-contact breed may have exhibited have long been submerged under a flood of bloodlines of every description since the appearance of European breeds. The animals are treated with kindness and are fed, often with commercial dog food, but driven out of the house
[224] should they attempt to enter. Dogs[1] serve only as pets and companions and apparently are not used in hunting.

235 Two families own barnyard fowl, one keeping them penned and gathering eggs, the other allowing them to wander freely about the homestead and occasionally killing one for the pot or frying pan. One family in Dresslerville maintains a tumble-down dove-cote that houses a number of pigeons. I could not find any practical reason for keeping pigeons except that the owners "just like them."

231 The common cat is a member of most Washo households. Generally the animals are allowed to fend for themselves, and many of them are missing toes or one or more feet or limbs, cut off by mowers as the cats prowl alfalfa fields in search of rodents. Their owners take a great deal of pride in a cat that is "tough" enough to survive one of these injuries and return home.

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489 The last team of horses, and wagon, in Dresslerville was sold in 1928, and Washo transport became automotive or, as always, pedestrian. Older and middle-aged Washo show no interest in horses or riding, although some will bridle at the suggestion that Washo are not good riders.

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177 Some Washo boys have become enamored of the western folk hero, the "cowboy,"[2] and show an enthusiasm for western clothes and a desire to
541 own and ride horses. However, only two Washo boys participate in the frequent rodeos held in the area, and these, I was told by other Washo, were not very good and entered only the minor events.

3 Dogs were used for hunting in early historic times and presumably also aboriginally.

3[See footnote, p. 150 -- Analyst]

231 Generally, News accounts suggest that most Washo were still
[489] pedestrian. Modern informants in their fifties confirm this, and recall acorn gathering, hunting, and pinenut trips made on foot. Older white informants recall that the Indians had "a few" horses in their boyhood, which was in the 1880's.

177 222 492 Washo informants report that part of their recompense for assisting in harvests was the transportation to the pinenut groves furnished by the ranchers. This shortened the time consumed in traveling, and allowed the Washo to pick more nuts because the return trip was also made in wagons furnished by the whites.

175 177 492 764 Another newspaper account of the late 19th century reports that the Washo of the Genoa colony borrowed a team and wagon in order to transport the body of a well known Indian woman to the Indian cemetery.

177 423 [233] Of other livestock there is no report. Cattle were probably killed and eaten when opportunity or income made it possible, but no one, white or Washo, can recall any attempt at animal husbandry. One suspects that any such attempt would have been quickly discouraged by white ranchers. There was no long frontier period during which land ownership was ambiguous in Nevada. Less than 20 years after the first settlement Nevada was admitted as a state, and, soon after, stock laws that encouraged fencing and other clarification of land holdings were instituted. Timber and water rights were extremely profitable almost from the beginning of white settlement and were, therefore, quickly secured by law and protected. Some of the Washo early established claims under squatters' rights or homestead laws and secured legally protected lands for themselves. However, most such claims were made in areas considered as winter camps with reference to wood, water, [313] and shelter rather than grazing. In later times such claims proved to be [464] valuable for timber, and many Washo became profitably involved in the lumbering business in positions varying from lumberjack to timber cruiser, buyer or hauler, laborer in lumber mills, and in one instance the owner of 177 a lumber mill. In the 1890's many Washo became owners of teams of horses 222 and wagons, which they used in their subsistence rounds. The acorn gather- 492 ing trip to Big Trees in Calaveras County was made by several families at a time. The traditional en route camping spots were often bypassed in favor of locations with grass for grazing the teams. Similar trips were made to Placerville to pick acorns. In both instances, these trips became possible 177 only after the whites had constructed roads over the mountains. Their in- 241 volvement in the agricultural processes of white men had taught most Washo 971 men the basic techniques of driving teams hitched to mowers, hay rakes, or wagons by the 1890's. Farm skills were taught at the Stewart Indian School, [492] which for a number of years served only local Indians. However, most men

However, most men
who attended Stewart express resentment at being worked on the school farm, although they evidence pride over their attendance and resent bitterly that the school now serves Indians of many tribes.

In the past and today, local white folklore holds that Washo are inexpert horsemen and cannot learn to be cowboys. I can neither confirm nor deny this opinion, because I failed to see a single Washo on horseback during my visit. One man, biologically if not culturally a Washo, owns a string of pack and riding horses which he rents to hunters for whom he serves as guide. However, this occupation appears to be one of the reasons other Washo feel he has "gone on the white man's road."

One significant but short-lived effect of the introduction of the horse was that it permitted rabbit hunters to kill more rabbits than in pre-horse days. Rabbit drives were usually conducted by men using bows and guns, the net having been abandoned very soon after white contact. Each man carried his kill on a belt that could hold up to 17 rabbits. A hunter with a horse could have his wife, son, or younger brother ride or lead a horse behind him to carry the kill. In this way, a good shot could take as many as 40 rabbits a day. However, the very nature of this utilization discouraged the wider institutionalization of the horse. Following the hunter required no equestrian skill and, in fact, was a secondary role to be abandoned as soon as the rider, if he was a boy, was old enough or could afford a weapon of his own.

Older informants recall that some Washo were hired as riders to accompany cattle herds to the railhead or into high range. It is significant that they mention specifically that only this temporary type of herding job was available and make it clear that no Washo became a year-round cowboy.

It appears clear from statements of informants that Washo quickly adopted the automobile and abandoned wagons and teams. As Cook points out, the automobile gave back to the pedestrian Indian a mobility he had lost during the interval between the appearance of the whites and the development of the automobile (Cook, 1941, 84). I feel that this change took place because the Washo had never made the adjustments necessary to maintain horses or other livestock efficiently, and therefore welcomed the automobile, which ceased to make demands on its owner's time and attention as soon as he turned off the ignition and got out. Moreover the appearance of the railroad within a few years after the arrival of the whites obviated the need for the horse for long-distance travel. Early day railroad "public relations" policy permitted Indians throughout the West to ride without charge. In return, the Indians often warned railroaders of broken track, washouts, and other obstructions.